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While the *Centennial Survey* is hardly a book for the circulating library, it is more than a magazine of facts and figures for the missionary specialist. The general reader will find profit in turning the pages, which offer inspiration as well as instruction in their impressive exhibition of the "momentum of the kingdom of God."

The publishers deserve all praise for the mechanical make-up of the book. The page is open and clear, the tabular arrangement intelligible and convenient, and the outfit of summary and indices complete.

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GRUNDRISS DER PÄDAGOGIK UND IHRER GESCHICHTE SEIT DEM
ZEITALTER DES HUMANISMUS VOM EVANGELISCHEN STAND-
PUNKTE. Von D. K. KNOKE. Berlin: 1902.

DAS SCHULWESEN DER DEUTSCHEN REFORMATION IM 16. JAHR-
HUNDERT. Von GEORG MERTZ. Heidelberg: 1902.

The first of these two works is a reprint, with additions, of a well-known treatise first issued in 1894. Its popularity and value are due, not so much to any originality of view or of statement, or to the advancement of any new interpretation, as to the clear presentation of the theory and principles of education as commonly accepted by the German student. This statement is based upon a historical sketch of some hundred pages of the development of these principles from the time of the fifteenth century Renaissance. So brief a sketch must find its commendation, as this one does, in its conciseness and clearness rather than in its thoroughness. If the work has any especial value, it lies in the point of view, which is the demonstration of the thesis that for the student for the ministry, and for the church in general, the new interest in the general social welfare and in the new problems presented to the church for solution by the modern evolution finds a better aid and guide in the study of educational methods and pedagogical principles than in the science of sociology. Otherwise the treatise is no more "from the evangelical standpoint" than the usual German treatise on education. The *Grundriss* is the substance of a course of lectures given to the theological students of the University of Göttingen.

Of a very different character and of a much greater permanent value, though appealing to a much narrower circle of students, is Mertz's work on the educational aspect of the Reformation. This is

the most thorough of all the numerous monographs on this subject. It is more extensive than previous ones in that it deals with every aspect of the subject, and is more exhaustive in that its positions are supported by a wide study and careful citation of original sources. In addition to the constant use of direct citations, an appendix contains the essential portions of 118 church and school ordinances of the Reformation and counter-Reformation periods, and one chapter is devoted to a brief statement of the life and works of more than four hundred educators of that period. This latter chapter is one of the best evidences of the historical thoroughness and value of the work, irrespective of its conclusions as a whole. The sections which deal directly with the influences of the Reformation on education are necessarily somewhat controversial in character, and combat the view, somewhat popular in recent times, that the Reformers were hostile to education and exerted an influence detrimental to it. While it is true that the Reformation checked the growth of Humanism in Germany, and that the influence of the Reformers was hostile to existing educational institutions and that the beneficial influence of the Reformation principles had little immediate effect on educational practices, yet the distinction is to be made, as is clearly done by Dr. Mertz, between the attitude of the Reformers toward existing educational institutions and practices and that toward education in general, as also must be made between the attitude of the leading Reformers and that of many of their fanatical followers. Several sections of the treatise are of a descriptive character, treating in the same thorough manner of the educational institutions, methods, materials of the teachers, life of the pupils, etc. Whether our attention is directed to the collection and presentation of source-material, to the exposition of the general position and influence of the Reformers, or to the purely descriptive parts, the work commands the appreciation and commendation of the student of the period, whether from the religious, educational, or general historical approach.

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Katechismus der Religionsphilosophie. Von Professor Dr. George Runze. (Leipzig; Weber, 1901; pp. x + 324; M. 4.) Aside from introduction and general presuppositions, this work is divided into four parts: theories of the origin of religion, or objective religious problems; theories of the essence of religion, or the subjective religious problems; the